SUBJECTS.

out the defects in the existing system and referred to the advantages of instruction in technical subjects.

Dewan's reply.—The suggestions of the member are noted.

61. *Text-books for the Primary and Upper Primary classes.*

Mr. Subramonia Karayalan (Member, Shencottah Taluk) said that the text-books now prescribed for the pupils in the Primary and Upper Primary classes should be replaced by easier ones.

Dewan's reply.—There is no use in our going into details here about the unsuitability of text-books. The best thing will be for the member to put what he has to say in writing and send it in. We shall communicate it to the Text-Book Committee.

62. *Free schools for Mahomedans and their entertainment in service.*

Mr. Kochu Hassan Kunju of Quilon (Member, Nominated) said that there were hundreds of young and old men in the Mahomedan community without education of any kind and that they were leading a corrupt life and disturbing the peace of society. In the British parts, institutions for the free education of Mahomedan boys were very common. Unless Government came to their help, the community had no means for improving its present undesirable condition. He therefore urged that free schools be opened for Mahomedan boys. He also requested that as Mahomedans who had had English education were very few in number, Government might be pleased to encourage those of them who had some English education by employing them in the service of Government.

Dewan's reply.—There are now 10 Government and 13 aided schools, especially for Mahomedans. All Government schools are open to them. In 5 of the schools maintained by the Sirkar, *viz.*, the Mahomedan Upper Primary school at Changanacheri, the Residency Escort school, the Cantonment Mahomedan school, and the Kottar and Thiruvancode Mahomedan Girls' schools, no fees are levied. The question whether any further facilities should be given for the education of Mahomedans will be enquired into.

The applications of Mahomedans for appointments in the public service, for which they are educationally qualified, will be favourably considered.

VIII. Religious and Charitable Institutions.

63. *Charitable institutions under State management.*

Mr. K. G. Sesha Iyer (Member, Central Association, Trivandrum) requested that, with a view to effect, and as

LIBRARY ARCHIVES Kerala Legislative Assembly

SUBJECTS.

a necessary condition precedent to effecting, reforms in the working of charitable institutions under State management Government might be pleased to appoint a commission of enquiry for ascertaining the following among other points:—(1) when and under what circumstances the charitable institutions now maintained by the State were founded; (2) how they came under Government management and with what obligations, if any; (3) what endowments each of these institutions had and what were the aggregate value of, and annual income, from such endowments when it came under Government management; (4) what was the annual average expenditure in respect of each such institution at the time it came under Government management and what is the expenditure now incurred thereon; (5) if there has been any increase in present expenditure, whether such increased expenditure is within the gross income derivable from the endowments and other sources peculiar to the character of each institution, provided the income had been kept separate; and (6) what causes, natural or resulting from administrative measures, have contributed to such increase in expenditure.

The member traced briefly the evolution of the caste system, and said that all national institutions arose out of natural necessities. As a necessary result of the high development attained by Indian society, the class on whom devolved the discharge of the mental and spiritual functions of society came to be differentiated from those that discharged its material functions. The Brahmin was thus an inevitable outcome of the healthy development of society. It was a question for dispassionate reflection and anxious consideration whether Indian society could outgrow the need for its Brahminical class and whether the re-construction of modern Indian society should be on lines that would keep the various component sections in harmonious adjustment, or in a state of perpetual mutual encroachment on each other's sphere of labours. He further said that in other countries, the church was being maintained by the State, the teachers of religion were being supported at public cost. Even in such a highly civilized country, as England, there was not only an Established or State church, but under the Education Acts, even non-conformists were being compelled to contribute to the payment of the teachers of that church. The cost incurred in Travancore for the preservation of the priestly class was less burdensome to the people in general than in Western civilized countries. He then referred to the opinions of some of the former Dewans

LIBRARY ARCHIVES Kerala Legislative Assembly

SUBJECTS.

of Travancore in regard to the obligation to maintain the charitable institutions and said that, before anything was done to overhaul the institutions, Government should be in possession of all the facts relating to them which could be obtained only by a commission of enquiry duly constituted.

Mr. C. Krishna Pillai (Member, Trivandrum Taluk) said that the view taken by the Dewan at the last session was untenable, and that the subject should be re-considered, as the institutions affected the State as well as the people injuriously in many ways. The member disclaimed any feeling of hostility towards the Brahmin, and said that his criticisms were against an institution which he thought was indefensible. He proposed not the mending of the Oottupuras but their ending. In regard to the attempt to give the Oottupuras a legal colour and status, he said that he found no ground for the theory of entrustment or endowment. All that history could vouch for was that the institution of the Oottupura was an administrative step initiated by Ramien Dalawa, similar to the several institutions inaugurated during the last 30 or 40 years. Oottupuras came into existence only as wayside free hotels at a time when travelling was difficult and food was not purchasable. Those conditions had completely changed, and the earlier the institution was annihilated, the better it would be for the wisdom and the financial stability of the State. If the scope of the Oottupura had become extended to all Brahmin comers, it was only a departure from the intention of the original foundation, due to nepotism or inefficient supervision. The Brahmin population benefited by the Oottupura was only 45,000 and the expenditure in 1082 was over 5 lakhs, giving about ten rupees per head ; and that was not the only amount spent on the small Brahmin population. If to the above figure, were added one-half of Palace expenditure, one-half of Devaswom expenditure and one-third of maramat expenditure, the total cost of the propitiation of the Brahmins came to nearly 14 lakhs, or above one-tenth of the entire revenue of the State, or 30 rupees per head. It was for enquiry whether that large annual outlay had secured any religious or spiritual benefits, and whether it had advanced the country or the people, ennobled Hinduism, or up-lifted mankind. The Oottupura charges might be cut off without affecting the religion or welfare of the State. There was no tangible or spiritual benefit to accrue from the feeding of travellers, and if divines or devotees had to be afforded the hospitality of the State, the Palace

LIBRARY ARCHIVES Kerala Legislative Assembly

and Devaswom establishments were sufficiently large for the purpose. He then said that nobody could complain, if the Dewan proceeded honestly and fearlessly to enforce the religious principles of the State with that commendable rigour he was bringing to bear on the general administrative machinery. If, however, a close or searching enquiry was felt necessary before adjudication either way, the best way was, he said, to refer the subject to a commission composed of a Nair and a Brahmin as members and a European as the President, with power to collect evidence and right of access to any State, Palace or public record.

Mr. Krishnan Pandaiai (Member, Quilon Taluk) spoke on the subject of confining the feeding in Oottupuras to *bona fide* travellers. The subject had been submitted to Government at all the meetings of the Assembly, and he requested that a rule confining the feeding to *bona fide* travellers, might be strictly enforced.

Dewan's reply.—Government, as at present advised, are not prepared to take action on any of the lines suggested.

The Assembly adjourned at 3-10 P. M.

LIBRARY ARCHIVES Kerala Legislative Assembly